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be injured by the wantonness or malice of the lower orders, who took every opportunity of insulting him. On the 16th of December, Finow, having a mind to go to the island of Wiha, for the recreation of shooting rats, invited Mr. Mariner to accompany him. The inhabitants of this island made great rejoicings on account of Finow's arrival. He remained there three or four days, spending the time principally in shooting rats* and birds.

One morning during Finow's stay at this island, some of the natives brought to Mr. Mariner his watch, which they had procured from out of his chest, and with looks of curiosity inquired what it was. He took it from them, wound it up, put it to the ear of one of them, and returned it: every hand was now outstretched with eagerness to take hold of it; it was applied in turns to their ears; they were astonished at the noise it made; they listened again to it; turned it on every side, and exclaimed "mo-ooi" (it is alive!): they then pinched and hit it, as if expecting it would squeak out; they looked at each other with wonder, laughed aloud, snapped their fingers, and made a sort of clucking noise with the tongue (expressing amazement). One brought

* Rats are frequently used as an article of diet by the lower orders: the chiefs shoot them merely for amusement.

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401 727 177 a sharp stone, for Mr. Mariner to force it open with; he opened it in the proper way, and shewed them the works; several endeavoured to seize hold of it at once, and he who got it ran away with it, and all the rest after him. In about an hour they returned with the watch completely broken to pieces. One had the case, another the broken dial, and the wheels and works were distributed among them. They then gave him the fragments, and made signs to him to put it together, and make it do as it did before: upon which he gave them to understand that they had killed it, and that it was impossible to bring it to life again. The man who considered it his property exclaimed *mow-mow* (spoiled!), and made a hissing noise, expressive of disappointment: he accused the rest of using violence, and they in return accused him and one another. Whilst they were thus in high dispute there came another native, who had seen and learned the use of a watch on board a French ship; when he understood the cause of their dispute, he called them all *cow valè* (a pack of fools), and explained, in the following manner, the use of the watch: making a circle in the sand, with sundry marks about its circumference, and turning a stick about the centre of the circle, to represent an index, he informed them that the use of the watch was to tell where

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the sun was; that when the sun was in the east the watch would point to such a mark, and when the sun was highest it would point here, and when in the west it would point there; and this, he said, the watch would do, although it was in a house, and could not see the sun; and in the night-time, he added, it would tell what portion of a day's length it would be before the sun would rise again. It would be difficult to convey an adequate idea of their astonishment: one said it was an animal, another said it was a plant; and when this man told them it was manufactured, they all exclaimed *Fonnooa boto!* what an ingenious people! All this Mr. Mariner collected partly by their gestures, and afterwards more fully when he understood their language, and conversed with this man, who always prided himself upon his knowledge of the use of a watch, calling himself Papalangi (an European).

About the 20th of December, Mr. Mariner returned to Lefooga along with Finow. His life was still not only uncomfortable, but often exposed to many dangers, or, at best, he suffered many insults from the wantonness and malevolence of the lower orders. Tooi Tooi was by no means his friend, but, on the contrary, endeavoured to persuade Finow to kill both him and the other Englishmen; lest a ship should

/ 143 cont./

342 hence only temporary posts are set up. Into the grooved ends the men
331 place the horizontal beams, their position tested with an English
335 water level, and raise and adjust the posts with a traditional lever
[177] tied to each post. Four crossbeams are laid over the longitudinal
[401] beams, and the parts that belong together are lashed with coconut-fiber
[284] cords (kafa) that have been soaked in water. Then the men place two more longitudinal beams over the ends of the cross beams and fasten them the same way with kafa. They put up the ridge lath and ridge
[284] board, supported, for the time being, by provisional posts, at the proper height above the construction and hang the notched rafters to the ridge lath with coconut-cord lashings. The downward extending rafters rest on the longitudinal beams lying on the ends of the
[177] crossbeams. Here they are lashed and at the same time nailed on with European iron nails; this is the part that must then bear the main burden of the construction. The rest of the longitudinal beams are fastened to the lower part of the rafters and to the upper part of the roof with coconut lashings and nails. Then the roof laths are lashed (from the inside) and nailed down. The traditional roof brackets are attached to the crossbeams.

342 Up to this point the entire work procedure--except for the
331 European or Europeanized tools and the use of nails--resembles the
177 ancient Tongan house construction. But now, in place of the coconut-
335 leaf mats (pola) (to be plaited by the women) /144/ pieces of corrugated sheet metal are nailed onto previously applied strips, as roof covering. Then three curved sections of a beam are joined to form a round beam (corresponding to one of the rounded narrow sides of the house). Instead of the customary system of coconut-fiber lashing, they follow the European method of boring through the obliquely sawed ends with a drill and joining them in iron clamps

/228 cont./

choir practice; school work.

and Christianization has brought the idea of the "week" and of Sunday. Yet, aside from this day of rest, the rhythm of the daily activity seems to have remained the same: the Tongan functions with matter-of-fact equanimity, and the abundance of new duties and tasks has not been able to decrease, much less destroy, his inner calm.

F. Transportation (Land and Sea)

In examining the development of Tongan transportation we must naturally make a distinction between land traffic (on the islands) and sea traffic (within the Archipelago as well as between other islands and countries of the Pacific).

With regard to travel by land, it may be said that the majority of natives still travel on foot. They often walk hour-long /229/ distances--transporting burdens at the same time--(596)

596. See pp. 249-251.

on the small islands as well as the large ones, though on the latter, in order to cover great distances, they make increasing use of means of transportation that have come to the Archipelago as a result of European influence.

The horse (597)

597. See p. 256-258.

that was introduced by Europeans has become very important for many natives (of the large as well as the small islands) as a riding- and pack-animal.

As a draft animal it is used to draw the two-wheeled carts (598)

598. See p. 256-258.

which have proved very useful on the streets, roads and paths of the islands (even in the bush) and are also European imports; in ancient Tonga the principle of the wheel was unknown. These wagons are not